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AN

E S S A Y

ON THE

P R O G R E S S

OF

HUMAN UNDERSTANDING.

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"The proper Study of Mankind is Man." POPE.

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PROCESSES
OF
THE
S. S. A. Y.



P R E F A C E.

BOOKS should be only composed to inform the rising generation of the perfections and defects of their predecessors ; arouse our thoughtless and neglectful cotemporaries from their slothful lethargy ; and inspire them with stricter notions of humanity, and a spirit of universal philanthropy. A perverse system of education first led us astray from the direct path of nature, and filled our minds with prejudice, error, and presumption. Error but too soon ripened into habit, and showed us the way to a secondary nature ; while primary nature and pure reason were lost to our sight, and lay hid in the night of oblivion.

We wrote books in these principles, and strove to persuade mankind that they were good ones ; because the exercise of our reason did not lead us to higher conceptions.

---Unnaturalness

---Unnaturalness (if I may be allowed the term) operating on the mind like a morbid disposition, had frequently worked up the conceptions of some men, so as to penetrate through the clouds of darkness and prejudice that envelopped their mental faculties, and opened to their view the glorious daylight of nature and pure reason. These happy few were called Philosophers, or a people who conducted man in the direct path of nature, in order to acquire a satisfactory knowledge both of himself and of the world.

To tread in the footsteps of such men, and attempt to point out the way to pure understanding and human happiness, should not be misconstrued as proceeding from a spirit of party, or the least animosity against any of the personages employed in the affairs of government. No. The present sketch represents some of the errors, vices, and inhumanity of our predecessors, in order to convince man of his advancement to perfection, and give him some notions of the rapid growth of his understanding. Bigotry, vice, ecclesiastical superstition, and sectical hatred, are severely attacked, because they gave origin to all the cruelties, persecutions,
and

and calamities, under which mankind has groaned for ages, and because real happiness can never be obtained while they exist ! The History of Politics points out the glaring errors both of former and present systems, and shews the true and proper source of reform. The method of cultivating our understanding is laid open before our eyes ; and the best books for acquiring an enlightened knowledge of ourselves and the world, are quoted in their proper places. Two or three letters which I wrote from the University of Leipzig to a friend in this city, gave rise to the present publication ; and as philosophy and physiology are the sciences which give us a true knowledge of the mental and corporal faculties of man, I did not think the present subject beyond the limits of my studies.

It has been insinuated to me by some of my friends, that the present ministry might be apt to take offence at any publication that tended to enlighten or instruct mankind ; but thinking this to be the consequence of some vague or calumnious report, I do not hesitate to put my name to this pamphlet.

Human

Human nature is subject to errors, the same as the mind to false conceptions:----On this account alone I have recapitulated some of our past faults, in order to increase our future attention, and enable us to grow wise by experience.

J. A. O'KEEFFE.

London, October, 1795.

AN INTRODUCTORY VIEW OF THE DIFFERENT STAGES OF HUMAN UNDERSTANDING, THROUGH THE COURSE OF MORAL AND PRACTICAL PHILOSOPHY.

MAN, in his natural state, is a being endow-
ed with sensation and reason. Sensation strikes
the mind with objects, and reason ripens it to
know them.

The knowledge of objects, development
of ideas, or maturity of reflection, can make
but a very slow and tardy march through the
mind of the solitary man, till he joins in so-
ciety: then the ideas and reflections of others,
when digested, communicated, and explained,
sharpen his own, and help him on through a
more comfortable walk of life.

Time, experience, and mutual reference,
teach men to know things, and distinguish
their qualities. The increase of knowledge
enriches languages, and refines their expres-
sions.

sions. The first method of expressing our ideas in every language was poetical; because the want of sufficient words required circumlocutory explanations, which could be communicated in no other manner.

Natural instruction was a repetition of all the things which old people knew from experience, to be of interest and utility to the rising generation:---Thus history took its rise.

The distinction between good and bad, vice and virtue, gave rise to morality. Metaphorical descriptions, especially those of moral tendency, introduced fable, which was used for the mechanical instruction of youth.

We read this in the histories of the most ancient people, and we learn as yet from them, that the oldest teachers and legislators upon record were poets, or had poets to assist them. Religion, in like manner, made use of poetry to maintain its principles, as well as the feigned divinity of its teachers; because their chief purport was to lead men out of the path of nature and pure reason, in order to attribute the immediate effects of divine power to themselves. They were so successful in this, that *Socrates* himself had given credit to their inspirations;

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As the diversity of moral observations increased, so did the systems of doctrine increase and differ; because the person who possessed the greatest funds of inexplicable difficulties, was sure to be considered as the wisest man. The bare repetition of such observations could not entertain the public for any length of time, and on that account gave rise to a more penetrating inquiry into moral subjects: the mode of diving into their origin and meaning advanced to firm principles; hence philosophy and a systematical knowledge of morality ensued.

The different sorts of moral systems and plans of erudition, soon divided the opinions of philosophers, and introduced divers sects: our real knowledge of systematical philosophy began with the Greeks. As to *Confucius* and other such unplaufible writers of oriental antiquities, we leave them to the discussions of Mess. Morris, Goguet, Iselin, and others.

The interesting annals of Grecian philosophy seem to begin with Socrates, who was the first and greatest cultivator of moral philosophy. All the Greek philosophers are generally classified according to their different

ent sects. The two principal sects among them, were distinguished by the difference they made between the original cause of *good, bad, RIGHT and WRONG*. The one, said it was naturally ingrafted in man: but the others maintained it was accidental and voluntary, and that it only depended on personal interest.

Socrates and his school, Pythagoras, Plato, Aristotle, the Cynics and Stoics, belonged to this first sect. Democrites, Epicurus, the Cyrenians and Sceptics, to the last sect.

They likewise differed in regard to the consistency of human happiness. Some recommended social communication, with a basis of virtue and happiness analogous thereto; others, ideal representations, abstemiousness and solitude. Plato, the Cynics, and Epicureans, taught and recommended this latter mode: the Stoics, and especially Aristotle, were for the former. This last mentioned sect had also the extraordinary merit of making better distinctions, more accurate researches, and of giving clearer reasons and better causes.

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The generality of the Roman moralists followed the Stoic principles. The writings of Epictetes, Antoninus and Arianus, afford the clearest and most striking proofs of this assertion.

Epicurus, in like manner, made several profelytes among the Romans; Cicero, Seneca and others among them, closely applied to the study of the Greek philosophers, without paying great attention to the difference of sect or system, and it was from these, they imbibed the elements of their morality and eloquence.

The teachers of Christianity, whose principal aim was to curb the mind, debase the man, and lead him on by degrees to an obedience of regal power, seem to have despised and neglected these great philosophers, these immortal founders of pure morality, while they were occupied upon introducing a light, quite different from that of pure reason. The cause of it was, that man, with the assistance of clear unadulterated light, might find his way through the paths of nature, and be more addicted to natural than revealed religion: besides, the teachers of Christianity had such an antipathy to Deism and Idolatry, that
they

they would never enter upon the same basis with their followers, let their moral plans be ever so just, or their systems ever so consonant to nature. Notwithstanding all these principles of the first founders of Christianity, St. Ambrose, St. Augustin, and other fathers of the church, wrote different detached pieces on the law and customs of nature, on the rights of the people, and the purity of ancient morality.

Pure philosophy, untainted with church morality, could be met with no where through the course of the Christian church; for it cannot be said, that such could be found in the doctrine of the scholastics, who followed Aristotle, or in the doctrines of the monastic-ascetics and mystics, who followed Plato.

A LITERARY ACCOUNT OF THE BEST
WRITERS ON MORAL PHILOSOPHY.

WRITERS IN LATIN.

1. Cudworth de *Æternis Justi et Honesti Notionibus*, in *System. Intellect.* London, A. D. 1714. Jena in 1733. 2 tom. Edit. a Moshemio.
2. *Super doctrinæ de Moribus Historiæ, ejus Fontibus, Conscribendæ*

Conscribendæ ratione et utilitate Commentatio auct.
C. G. Ewerbeck, Halle Magdeburg. 1787.

3. Conr. Horneii, Philosophiæ Moralis, libri iv. Fran-
cofurt. ad Moen. 1653. 8vo.

4. Th. Hobbes, Elementa Philosophiæ de Cive.—Le-
viathan in opp. Philos. London, et posthum. Amstel.
1642, 1647, 1670.

5. Benedictus de Spinosa Ethica, in Opp. Posthuma.
1677.

6. Puffendorf. de Officio Hominis et Civis. 1673,
1717, 1769.

7. Richar. Cumberland de Legibus Naturæ. Lubec
et Francfort. 1672. Translated into French by Mr.
Barbeyrac, and printed at Amsterdam in 1744.

8. Magn. Dan. Omeisii Theatrum Virtutum mo-
ralium, ab Aristotle omiffarum. Aldorf. 1685. 4to.

9. J. F. Buddei Elementa Philosophiæ Practicæ. Hal.
Magd. 1707.—4. T. 4to.

10. Chr. Wolf, Philosophiæ Moralis, Seu Ethica, Hal.
Magd. 1750.—4. T. 4to.

11. Franc. Hutchesonii, Philosophiæ Moralis Institutio
Compendiaria, lib. iii. Ethices et Jurisprudentiæ Natu-
ralis Principia Continens. Glasgeau. 1745. 12mo.

12. Sam. Chris. Holmann, Philosophiæ Moralis Primæ
Linix. Gotting. 1768. 8vo.

13. A. G. Baumgarten, Initia Philosophiæ Practicæ.
Hal. Magd. 8vo.

IN THE ENGLISH LANGUAGE.

1. Pope's Essay on Man. London.

2. Shaftesbury's Characteristics. London, 1733. 3 Vols.

3. A System of Moral Philosophy, in Three Books,
Written by the late Francis Hutcheson; published from
the

the original Manuscripts, by his Son, Francis Hutcheson, M. D. To which is prefixed, some Account of the Life, Writings, and Character of the Author. By William Leechman. London, 1755. 2 Vols. 4to.

David Hume. An Enquiry concerning the Principles of Morals. London, 1751. 12mo.

5. H. Home. Essays on the Principles of Morality, in two Parts. Edinb. 1751.

———. An Enquiry into the Moral Laws of Society. London, 1754. 2 Vols.

6. Discourses on all the principal Branches of Natural Religion and Social Virtue. By James Foster. 2 Vols. London, 1749.

7. J. Fordyce. Principles of Moral Philosophy. 1757.

8. Adam Ferguson. Principles of Moral Philosophy.

9. Payley's Principles of Morals and Politics.

10. Godwin. On Political Justice. London, 1793.

11. Memoirs of Planetes. London, 1795.

IN THE FRENCH LANGUAGE.

1. Mich. de Montaigne. Essais.—Paris, 1595.

2. Pierre Charron, de la Sageffe. A Leide, 1652. 12mo.

3. Essai sur les Principes du Droit, et de la Morale. Par Mons. d'Aube. A Paris, 1743. 4to.

4. Moreau de Maupertui, Essai de Philosophie Morale, in S. Ouvres a Berlin, 1753. 2. T. 8.

5. Ant. le Grand, L'Homme sans Passions. A la Haye, 1762.

6. La Nature et ses Loix. Par A. B. G. V. A Paris, 1793.

La Republique des Feliciens. A Paris, 1793.

IN THE GERMAN LANGUAGE.

1. *Stolle* Historie der Heydnischen Moral. Jena 1714.
2. Christian Thomafius anleitung zur Sittenlehre. Halle. 1718. 8vo.
3. Chr. Wolf Vernunftige Gedanken von der Menschen Thun und Lassen. Halle. 1720. 8vo.
4. J. G. Daries Erste Gründe der Sittenlehre. Jena 1755.
5. G. F. Meirs Allgemeine Practische Weltweisheit. Halle. 1764. 8vo.
6. ——— Lehre von den Naturlichen Gefelligen Rechten und Pflichten der Menschen. Halle. 1770.
7. Ch. A. Crusius, Anweisung Vernünftig zu leben. Leipfic. 1767. 8vo.
8. Bafedow, Praktische Philosophie für alle Stände. Dessau 1758. 1777. 2 Th. 8vo.
9. J. G. H. Feder's Praktische Philosophie. Gottingen. 1776. 8vo.
- Grundlehren zur Kenntniß des menschlichen Willens. Gotting. 1782. 8vo.
- Untersuchungen über den Menschlichen Willen. 3 th. 8vo. Gotting. 1779.
10. Ch. F. Gellert Moralische Vorlesungen. Leipfig. 1770. 2 B. 8vo.
11. A. H. Ulrich, Anleitung, zu den Philosophischen Wissenschaften. Zweiter theil Jena 1776. 8.
12. Eberhard Sittenlehre der Vernunft. Berlin, 1781.
13. Ernst. *Platner's* Philosophische Aphorismen. Leipfic, 1782.
14. Versuch einer Anleitung zur Sittenlehre für alle Menschen ohne unterscheid der Religion. 4 theil. Berlin, 1783, 1787.
15. Bahrdt, System der Moralischen Religion. Berlin. 1787.

16. R. Z. Becker's Vorlesungen über die Rechte und Pflichten der Menschen. Erster theil. Gotha. 1791.

17. Abicht's, neues system der tugend lehre. Erlangen. 1790.

18. C. C. J. Schmid Versuch einer Moral Philosophie. Zw. Aufg. Jena, 1792.

19. Baron Knige, die Verschiedene Perioden des menschlichen Lebens. Hamburg, 1794. 8vo.

The authors cited in this last mentioned language are by far the most learned and classical writers of all; and I dare affirm, that, now-a-days, no man can be really learned or literary (especially in the philosophical and medical departments) without a knowledge of the German language and erudition. As to the French writers, they are keen, witty, and ingenious; but the want of logical rules to direct a petulant and impatient mind, makes French books contain too much prolixity; and especially their philosophical and medical books, contain no small share of empirical reason, and superficial knowledge.

PRACTICAL

PRACTICAL PHILOSOPHY.

TIME and experience threw *practical philosophy* into the three principal classes of *ethics*, *politics* and *æconomy*.

Ethics are occupied with distinguishing right from wrong, good from bad, vice from virtue, happiness from misfortune.

Politics are, (or should be) occupied in providing for the happiness of society, and of each individual that composes this popular union.

Æconomy or Exchequery, is (or should be) occupied in promoting human industry and augmenting the comfort and ease of all those who live under the same government.

As natural law was separated from ethics, morality assumed different forms; each religious sect, each malignant party, began to fashion it to their own advantage: It was supported by these, and by governments; while pensioners, placemen, expectants, and hirelings, were the chief persons who manufactured it into the different erroneous and obscure systems of modern times.

A brief

A brief account of the religious; civil and political intrigues, that gave rise to prejudice and formed the principal impediments to the progress of human understanding and social happiness, compose the theme of the following pages, which terminate with a sketch of the literature of new philosophy, especially that of Professor KANT, in Prussia.

AN

AN
E S S A Y

ON THE PROGRESS OF

HUMAN UNDERSTANDING.

A GREAT abuse of the passions, and a false notion of personal interest, easily lead men to neglect the exercise of their reason and the culture of their understanding. While reason is dormant and the passions awake, men run astray and plunge into a shocking state of misery. As the passions are exhausted, reason awakes, and finds itself abandoned in a labyrinth of human error and sufferings; till by ruminating, reflecting and pausing, it sharpens its own thoughts, enlightens its principles, looks round for some objects of real happiness, and espies at a distance, an approaching picture, which represents the progressive perfection and increasing happiness of man.

But the present picture of Europe, if rightly considered and properly judged, still represents the great ignorance we are in of the practical basis of pure understanding and human happiness. It shows, that while the one half of mankind are
occupied

occupied in protecting the present efforts of long oppressed nature, the other half are exhausting all means to oppose their attempt and submerge the brightening spirit of the times, in those immense clouds of ignorance and darkness, out of which it began to shoot forth.

As far as our knowledge of men and their transactions extends, a critical inquiry will shew us, that all their broils and cruelties arose from the diversity of their progress towards improvement; and that the impediments laid in the way of this, were derived from the imperfections of that social compact, which the different tribes or sections of mankind had formed for living in family union.

The original form of all social compacts was elective, till the respect in which some men held the talents and personal qualities of others, while they neglected to cultivate their own, made them overturn the foundations of their natural rights, and raise up to the rank of gods and ridiculous idols, several of their own fellow creatures, whose haughty and ungrateful descendants afterwards claimed a right of property over them.

Time changed this pretended right into a law of custom, and with its age, the rights of the people decayed, until they forgot, that he who swayed over them, had formerly been the scullion of a neighbour's kitchen, the groom of a foreign stable, or the bloody leader of a barbarous tribe, who, after having slaughtered the one half of their
their

their forefathers, had raised his criminal throne on the ruins of the other.

The too great confidence, and ill-placed generosity of man, were not perceived by him, till he found all his natural rights in the hands of his fellow citizen, who soon treated him like the beast of the forest, drove him on to the market for public sale, or bound him down with a feudal decree to a piece of land, which he was compelled to till in quality of a slave or serf, for him who was destined to bear arms, and maintain the tyrant's oppression. Deprived of his will, stript of all his rights, and thus chained down to nourish the mechanical staircase of armed power, which mounts up to that throne, formerly raised by his own indiscretion or temerity, poor helpless man, being no more than a shadow, must now stand and behold this Tarpeian rock, without knowing how to shun or eradicate it: the longer he beholds and the more he considers, the less his expectation of returning to his manhood*: hopeless and in despair, he sits down to work for his greedy lord, till the efforts of his toil fill up the treasures, stores and arsenals, which are destined for the pastime of his tyrant, and the instruments of his own destruction.

In order to tell the doleful tale of despots and despotism, we should refer to our first knowledge of kings, just as we have it from the

* By *manhood* I mean the original dignity of Man.

Egyptian records. From these we see how close they stuck to their priests, or magicians, in order to win the minds of the people, and attract public adoration; for the obtaining of which, their magic clergy feigned to be conscious of a government like theirs existing above the clouds; of the world's creation in six days; Adam, Eve, Noah, Deluge, &c. all which the Jews, afterwards, wrote down as a faithful story in their bible; more I am sure, to maintain the respect of their own laws, leaders and kings, than that they themselves had any real belief in them.

This ridiculous veil of divinity carefully covered the different forms of governments that passed down through all ages, while the priests of all denominations were considered as the saviours of the empire, the organs of monarchical obedience, and the source of public prosperity; in short, the chief productions of nature were attributed to the efficacy of their prayers; not only among the Jews, but also among the Greeks, Romans, and all other European people, down to the present times.

The different governments of the world advanced so successfully with this chimera of salvation in their hands, that all the transactions of mankind were totally ruled and directed by it; so that the threats or anger of a wooden god, were enough to frustrate the complaints, or stop the

the just discontentment of a whole people, nay, even to subdue towns and conquer countries.

Man, especially the illiterate, was all for his soul, and nothing for his body; the words of an Oracle or smile of a Crocodile, wrought more upon him, than all that liberty, virtue, honor or temporal happiness could represent. The greatest chiefs of antiquity were obliged to feign divine power or a parentage with some god, in order to become successful leaders. Homer's heroes were all of this class, because the smallest undertaking or least stratagem of his wars, were not executed without the protection of some god, or counsel of some Oracle. The successful wars and great conquests of Bacchus were principally due to his divine character. Alexander, who succeeded him in glory or in the renown of man-slaughter, assumed the habit of divinity, as soon as he met with the least difficulties in his pursuits: and by these means, the son of Philip, after having subdued Darius and Porus, and covered the fields of Isus and Artella with human gore, was received as the demigod of Egypt, and welcomed guest of holy Jerusalem.

Let us turn to the Romans, and behold what a scrupulous and bigoted use they made of their gods and oracles. Even in the less corrupt and most splendid days of their republic, who will not be astonished at the great inquietude of

the wisest and best elected Senate of Rome, for not having in their possession the stone CALLED MOTHER OF THE GODS, (*Idæa mater deum*) kept at Pesenunta, a town in Phrygia, and without which, a verse of the Sibylline writings made them believe, that Italy would be always exposed to the invasion of the enemy?

But it must be observed, that the fourteen years war, with which Annibal threatened the destruction of the Roman empire, in order to raise the sway of Carthage, had kindled this new fire of fanaticism at Rome; as well in order to blot out of the people's minds, the defeats they suffered at the battles of Thrasymene and of Cannæ, together with the great devastations and destructions this general committed through Italy, up to the gates of the city; as to rouse their dejected spirits and prepare them for the expedition, which was to be carried on, under the command of Scipio, then called out of Spain by the private interest of his friends, both to propose and head this daring enterprize, which was crowned with success by the defeat of Annibal's forces, at the battle of Zama, and the subjugation of Carthage.

The stone *Idæa*, mother of the gods, which was transferred the preceding year, in a most splendid and pompous ceremony, from Pesenunta to Rome, had a principal share in this expedition, and had inspired as much spiritual
fire

fire in the hearts of the Romans to destroy millions and ruin a whole people, as the Virgin Mary or Jesus Christ had ever inspired in the immaculate satellites of Charlemaine, to slay whole millions of Germans or drown them in the Elb; or in the blessed satellites of Lewis the Fourteenth, to cut down the Hugonots.

As we leave the more philosophical and humane clergy of ancient religion, and pass down to those of the modern, we must remark, though scandalous to behold, that in place of appeasing the rage of despots or amending the deplorable situation of the people, they made bad worse; they increased the despotism of despots; seized on the best lands they could get from those, or coax from the people; took to themselves every thing they deemed good or useful; paid for it with abundant promises of salvation, and continued in a more ridiculous degree than the ancient clergy, to turn the minds of the people from the study and pursuits of a terrestrial happiness, to that of a superlunary one.

Labor, bigotry and war, were the occupations of the people. Luxury, vengeance and the means of supporting them, those of the clergy. The despots of all denominations soon began to perceive, that the partial order of their voluntary governments, or the different decrees of their servile and feudal codes, would not relish with
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the people, without the councils and threats of the clergy ; on this account they made them the monitors and directors of all their undertakings ; so that not a cruelty has been committed, a war began, a people destroyed, or a false and pernicious doctrine spread abroad, from the source of our knowledge of religion, (especially of the christian) down to this day, that had not been invented, directed, or blessed by some priest or other.

W A R.

WAR, the ravenous phrensy of man, and draught of thirsty despotism, was always the last rampart raised against the progress of human understanding. It is generally proclaimed from the throne and the altar, in order to quench the light which might penetrate the halls of their azure retirements, or let us see they were occupied by men.

Without recurring to the wars of ancient times, let us only consider those of modern date, especially such as were waged for the sake of religion, and in which men were insured the salvation of their souls for killing their fellow-creatures.

The government above the clouds, even more corrupt than those beneath them, soon found out
means

means of extorting great revenues, by selling passports and tickets of admittance to such as wish for a sure entrance into that superlunary realm. God himself seemed to have feudal possessions on earth, and all Europe was called out to maintain his claims to Jerusalem. The least fault or demeanor alledged against this pious procedure, was punished with death, and an eternal exclusion from heaven. Let the crime be ever so black, or the deception ever so apparent, if done or protected by religion, it always passed for legal, and was boldly introduced for public approbation; besides, the church never wanted partisans, while men were always ready to venture their lives to save their souls.

Though just and apparent were the invectives of Martin Luther, Melancton, and others, against the great commerce of *plenary indulgencies*, established by the Pope in Germany, they notwithstanding were opposed by numberless enemies; whereas the majority of Europe, as well as Popes, Kings and Emperors, condemned their proceedings, perverted their candour, blasted their genius, and damned their souls. But right and truth should be sacrificed to maxim and interest; for the maxim and interest of thrones are to maintain religion, and that of religion to maintain thrones.

Why does modern religion, if so good in itself, thus continue to interweave statistics and politics
with

with its moral principles? why does this moral always tend to debase and darken the minds of the people, rather than elevate and enlighten them? why do not humanity, mutual friendship, frugality, industry, arts and sciences, form more constant themes of the pulpit, than comparisons between the governments of heaven and earth---between the ancient Jews and modern Christians---between people dead hundreds, even thousands of years ago, and the attentive congregation, who know as little about them, or the reality of their virtues, as the parson himself? why not chuse as a pattern, rather, some virtuous and exemplary man among themselves, or within the circle of their acquaintances?

POLITICS;

OR, THE SCIENCE OF GOVERNMENT.

POLITICS, a Greek word, signifying town government, or citizen rights; because, in most Greek republics, police, statistics, æconomy and social prudence, fell into the same civil department.

As long as people were free, frugal, and void of prejudices, politics were so simple and easy, that the plainest understanding could direct the
interest,

interest, and oversee the government of any people: but as prejudice, bigotry, and pride increased, and the elements of pure reason were drowned in the muddy deep of dogmatical theology and priestcraft, politics grew intricate, deceitful and usurious; their branches increased, and their means augmented; until they comprehended all the arts and sciences most commonly cultivated among men.

Geography, history, laws, customs, manners, ignorance, prejudices, religion, bigotry, agriculture, commerce, navigation, trades of all kinds, especially that of war and bloodshed, deception, meanness and cabal, are become necessary instruments of politics; he that is not well versed in each of them, will make in our corrupt and oppressive days but a very poor politician, and a very bad judge of the intricacy of cabinets.

The increasing light of our understanding begins to let us discern these unsociable and unpopular tricks, and the unnatural and ignominious proceedings of statesmen and cabinets, begin to strike our feelings with a stronger sensation of horror and contempt. While we lose sight of the political works of Aristotle, Wolf, H. Grotius, Boxhorn, Befold, Grillo, Lipsius and Arnesius, we pass with the greatest speed through the political ideas and opinions of Stewart, Smith, Mortimer, Bielefield, Sonnenfelds, Justi, Bergeus and Schlözer, and now advance, with a Newton's
brain

brain and an eagle's wing, towards the natural politics of Locke, Rousseau, Raynal, Mably, More, Bartholomy, D'Argenton, Mirabeau, La Vicontr , Paine, Mackintosh, Baron Knige, Abb  Si yes, Barlow, Godwin, and many other popular writers of the day; I mean such as tend to enlighten mankind, and assist the progress of human understanding. Now, the bluntest mind and weakest understanding clearly see, that the science of politics tends to build up, organize, and direct the frame of society, and the happiness or ruin of mankind; and for this reason it is become of late, the most serious object of each humane mind and penetrating philosopher.

OBJECT OF POLITICS TILL NOW.

THE use of politics down to this day, was to support the pride and despotism of rulers, and to maintain their pretended rights, which they feign to derive from the grace of God, ever since the bungling trick made use of at Rheims in Champagne, for crowning and anointing Clovis, first Christian king of France.

The Western Roman empire being destroyed, and the greatest part of it, especially Rome and Italy, being occupied by the Goths, a German tyrant, called Clovis, invaded Gaul, at the head of his

his tribe, called Franks, defeated the Roman general Syagrius, who as yet kept possession of a part of it; then turned his arms against Alerich, king of the Visigoths, defeated him in a pitched battle near Champagne St. Hilaire, in the neighbourhood of Poitiers, and took possession of Toulouse, and all the southern parts of Gaul; although he had solemnly sworn not long before, to continue the quiet, good, and peaceable neighbour of this people. By different stratagems, he caused all his own relations, who were kings and chiefs of the rest of the Franks, to be poisoned or murdered, in order to engross the whole dominion of these people to himself. He met the Alemanni in a pitched battle at Zulphen, near Darmstadt; hard set there, and in great danger of being killed or taken, he called out for assistance to all his gods, and even to the god of his wife, who was a Christian. The Alemannian king, forcing his way too deep in the enemy's ranks, was killed; his countrymen fled from battle, and surrendered to the yoke of Clovis, who assumed the Christian faith as soon as he came back to Gaul; more to tranquilize the minds of the Gauls, who were for the most part Christians, and to gain the interest of their bishops and subordinate clergy, than that he himself had the least belief in the divinity of Christ.

Remigius, bishop of Rheims, in Champagne, performed the ceremonies of baptism, and pre-

tended that God sent him a vial of holy oil from heaven to anoint Clovis, the wickedest king and greatest tyrant the earth ever bore.

From this vial, which I myself saw in the Benedictine church of St. Remi, at Rheims, Clovis assumed the title of KING, BY THE GRACE OF GOD; maintaining that his authority came from heaven, and not from the people. His successors were always anointed with this ridiculous vial, and they, as well as all other kings and princes of Europe, persuade us ever since, that their powers are divine, and their thrones from heaven.

The greatest politicians that ever appeared in the cabinets of Europe were those who best knew how to maintain these pretensions, and blindfold the people: therefore, all imaginary deceptions were exploded in order to maintain the divinity and splendour of sovereigns; so that all the impediments that lay in the way of this political infallibility were cut off or extirpated. Special privileges were given to the servants and domestics of kings, in order to attach a select number to the adopted system, and shelter the throne from the profane eyes of the people. Thus came what we call *nobility*, and other privileged *orders*.

THE HISTORY OF POLITICS.

POLITICS remained in this oppressive and gloomy labyrinth for several ages. Sovereigns and privileged orders, especially the clergy, were considered as pure angels of heaven. These golden ages of aristocracy began at last to meet with great difficulties, and several tyrants were dethroned, before speculative writers began to inquire about the causes of dethroning—" *Causas detronandi.*" " *Originem majestatis a Deo.*" " *Obedientiam passivam, &c.*" "Origin of Majesty from God." "Passive Obedience, &c."

The English were the first to lay down the basis of popular liberty, in theory and practice early in the thirteenth century: but Dr. Putter tells us, that the first written and legal discussion on this subject happened in Germany, between Emperor Lewis the Bavarian, and the Pope: but it is more probable that the topics of this meeting turned on the rights of Popes and Emperors, than on those of mankind or humanity.

The first energetic writer on this subject was John Petit, Doctor of Theology, at the University of Paris. In 1407 he took up the cause of the Duke of Burgundy, who murdered the Duke of Orleans. In the manly speech he held in the
Parliament

Parliament of Paris, and afterwards published on this subject, he introduced the rights of man, against the oppression of tyrants and profligates. It was decreed in a Council of the Church, afterwards held at *Cusnetz*, that this publication should be openly burned by the public executioner ; but these orders were not fulfilled.

Luther's and Zwingli's doctrines began to occupy the political circles in Germany. The Emperor made a violent resistance against the religious opinions of these enlightened sectists ; but *the origin of his Majesty from God*, met with a furious shock in the contest.

The *Jus Resistendi*, "Rights of Resistance ;" and Dr. Zwingli's great debate of *Cum Deo potest deponi*, "In God's name he could be dethroned," were published and spoken of every where ; so that the people began for the first time to look up at their sovereigns, and see that they were men of the same natural construction and human frailty with themselves. The first classical discussions on the rights of the people and the duties of the monarch, took place at the University of Wurtenburg, in Saxony, where Martin Luther was then Professor.

Enlightened religion and rational principles made great progress in Germany, until the political book of Nicolaus Machiavelli, an old Florentine cavalier, was published at Florence in 1515. It was entitled, "*Il Principe*," and passed with
uncommon

uncommon rapidity through all the cabinets of Europe. It was universally supposed, that the author wrote it as a satire on the despotism of his times, although sovereigns had received it as a balsam against the profane pretensions of popular rights. This book, which stifled all the seeds of popular liberty in Europe for a long time, gave rise to the principles contained in the last political book of Mr. Burke, who wrote, I am persuaded for the same satirical purpose, although his meaning was equally interpreted.

About the year 1570, great insurrections and civil wars broke out in France and Holland. Hubertus Languet, son to the then governor of Burgundy, shocked at the cruelties committed on these occasions by the despots of France and Spain, published a book called, *Vindicia contra Tyrannos*, "Revenge against Tyrants." This libel was published at Dijon, in 1577, without the author's name, and was dedicated to Junius Brutus. Though imperfect and uncouth, it made a great bustle all over Europe. It was reprinted at Edinburgh in 1579; at Hannau, in 1595; again in 1599, without any mention of the place of publication. Then at Frankfort, in 1622. It was translated into French, and published at Paris in 1581.

The next political works that attracted public notice were written by Abbè Boucher, Doctor, of Sorbonne; by William Raynald, Professor of Theology,

Theology, in the English College at Rheims in Champagne; and by Mariana, author of the history of Spain.

All these writings were directed against Henry the fourth of France, on account of his being bred up in principles of religion different to those of the Roman church.

In these spirited productions popular rights were maintained against the oppression of sovereigns, who were proved to have no rights but from the people only. Religious controversies, fanaticism, crime, and not the love of liberty, or popular happiness, gave rise to these barbarous and inhuman productions, in which the legality of murdering the king for not abdicating the crown of France, was represented as an action worthy of divine acknowledgment.

These three cruel writers were priests. They wrote elegantly on the rights of the people, in order to screen their horrible plots against the king, who afterwards fell a victim to their religious principles. It was not the love of God, but the love of their revenues and privileges, that made them interweave the rights of man with the crimes of murder and bloodshed, because the enlightened and humane principles of this king were sufficiently disposed to retrench the privileges and revenues of the church, with a view to assist the necessitous orders of the people.

The

The thirty years war that broke out in Germany, and terminated by the peace of Westphalia, in the middle of the seventeenth century, gave rise to new political discussions. Hugo Grotius stepped forward in the principles of Hobbes and Graswinkel, in order to write against the noble cause of mankind and humanity. His book, *De jure Belli et Pacis*, "On the rights of War and Peace," made an epoch in politics, abated the rising spirit of the people, and put the absolute power of making war or peace into the hands of monarchs. This book was first published in Paris in 1625, and sent with a courier extraordinary from the cabinet of Versailles to the court of St. James.

This subject began to occupy the political circles in England, and to be the theme of the British parliament, until Charles the first's civil wars imbittered the parties, severed the national interest, and occupied the people of England, Ireland, and Scotland, with the invention of destructive plans and barbarous proceedings; without paying the least attention to the efforts of reason, public interest, or human happiness.

Priest-craft and priest-jealousies, which have always been the greatest misfortunes and plagues of mankind, were the principal causes of this dreadful civil war, in which Oliver Cromwell's abilities were so conspicuous.

Salmasius and others published vehement writings

writings against Cromwell's principles and proceedings; as well as against the legality of King Charles's execution; but Milton maintained the justice of both the legality of the King's execution, and the liberty of the press.

All the friends of Machiavellian politics and arbitrary power were, and are yet, the avowed enemies of Oliver Cromwell; but all those who love liberty and real independance may be with justice of an opinion quite different. Cromwell was the first to terrify despots and modify despotism; he opened the eyes of the people, dissipated the rage of ecclesiastical fanaticism and religious broils: he rendered the people of England ever since respectable and awful in the eyes of their kings. Though execrated in his grave, he maintained till of late the rights of those people, who, upon occasion, or during the moment of a desperate oppression, might produce another Cromwell. Not only their own kings, but all other kings and lords of Europe, dreaded this, and maintained the respectable notions which were held of the freedom and popular spirit of Englishmen.

Cromwell was too enlightened for his times, and was, for this reason, obliged to play different civil and religious farces, which met with the severe strictures of partial criticism.

The

The great parties and cabals fomented in England by the family of Charles the first, and the other English emigrants then dispersed over the Continent, obliged Cromwell to contract the limits of popular freedom, and at last the freedom of the press, a measure which tended to introduce absolute despotism.

Oppression and persecution assumed a hideous face, as soon as Charles the Second and his followers were called over from the Continent. The liberty of the press remained totally suppressed, and the real friends of liberty lay hid in the night of lost humanity, till Algernon Sidney's Discourses concerning Governments appeared. This intrepid patriot was (till of late) the last Englishman who had the glory to die on the scaffold for the liberty of his country.

As to the debates of English parliaments, they never made any decisive push towards the natural basis of real liberty; on the contrary, they favoured bigotry, protected religious persecutions, and cut off from the rights of men and citizens, all those who adored God in a different manner from themselves, as well as the poorer class of the people in general. It cannot be said that the British parliament ever occupied its thoughts on the interest of the people, or the progress of human understanding and social happiness, as much as on the private interest of the king, of the royal family, and of

the places they could obtain from them. Although several individuals of these parliaments were ardent lovers and energetic supporters of natural law, social œconomy, and human happiness; still their efforts were of little or no use, because the audacious lash of ministers, church, and soldiers, soon terrified and dispersed the friends of the poor, or supporters of humanity. Philosophers were considered as the pests of society and disseminators of irreligion, vice, and nonsense. The clergy attacked them with such a spirit of virulence and fanaticism, that to call a man *philosopher*, was to point him out as a monstrous being, or a cruel savage; so that while the learned few and the humane sort, were occupied in cultivating the reason, and advancing the knowledge of mankind, those who had the direction of government in their hands, as well as those who got rich by public partiality and great oppression, continued to act to the very contrary.

In France, Spain, and Germany, popular happiness was still in a far more degraded and wretched state than in England; and it can with truth be said, that political despotism shewed as audacious and bigoted a face during the first period of the present century as it ever did before.

In England, several great men, especially Locke, Hume, Harrington and others, took great trouble to demonstrate the rights of the people, and abate the pride and aristocracy of the

the imperious rich, as well as the profligacy of government, and the exorbitant income of the crown; but these and the like remonstrances did not hinder the virtuous and humane cabinet of St. James's from persevering in its plans, and treating the Irish like so many African slaves; rendering the lower class of them the speculative and trafficking article of their own nobility and monied men; limiting their commerce, and throwing its profits into the hands of English merchants; depriving them of all the rights of nature and of man; till at last the instruments of oppression were oppressed in their turns, and forced from a regard to their own safety and personal interest to join the people whom they heretofore betrayed, and throw off the fœtid mass of foreign supremacy.

This little glimpse of freedom obtained by the people of Ireland has proved at different times since of the greatest importance and utility to the popular liberty of Great Britain: for the reaction of the one on the other will always maintain popular independence in both countries, in spite of all the tricks and cabals used to foment a national animosity and constant hatred between both people.

The British possessions in America being inhabited by the most adventuring, enterprising, and enlightened people of the different states of Europe, soon began to feel the voracious appetite of the ministerial budget of St. James's
among

among their young crops and new plantations. Their attention and solicitude augmented with the devouring faculties of their European guest: too uncertain of success to attack at first sight, they stood out on the watch for a proper opportunity to get rid of the yoke and the nuisance all at once.

This famous contest broke the neck of old politics, and opened the road to new speculations, to enlightened philosophy, and to natural common sense: it taught man to consider his own state, his natural rights, and the method of advancing to a higher degree of perfection and happiness. This was not the same case with Holland, when it threw off the yoke of Spain. That revolution had no great influence on the Machiavellian politics of Europe, and made no considerable preparations for the revolution of America, or for any other political epoch before it.

Professors Bœhmer, Leuser, and others continued their theory of dogmatical despotism in Germany, while the works of Montesquieu, Voltaire, Rousseau, and Condilliac were disseminating the light of reason and pure understanding in France. Professors Schmaus, Ackenwall and Michaelis were occupied at the university of Gottingen in preparing an antidote for the doctrine of Bœhmer and his slavish adherents, when Frederick the Great, King of Prussia, and author of

of the *Anti-Machiavel*, stood up in his throne, and declared to the world, that a monarch is nothing else than "UN PREMIER SERVITEUR DE L'ETAT," "*the first servant of the state*;" and that the people, who raised him from their own rank to that of serving them as king, were competent to deprive him of that employment again, and return him into the popular circle from whence he came. These words coming from the mouth and the pen of a king and a despot, then surprised all European sovereigns; and now they begin to feel their weight, measure their dimensions, and look down with respect at the people that give them bread.

King Frederick admitted a full liberty of the press in his dominions, and read with pleasure the productions that tended to enlighten mankind, and abate religious prejudice. He frequently read things published against himself, and testified his hearty satisfaction at the justice of the strictures, and the truth of the bad actions laid to his charge. Emperor Joseph the Second followed his footsteps, but went on so fast in reforming abuses of all kinds, that the knavery of the privileged orders, especially of the clergy, caused the greater part of his subjects to revolt against him, condemn his popular proceedings, and damn his soul. In these commotions, Brabant especially took a very impolitic part against Joseph and his successor; because the nobles and clergy

clerg used the people as the instruments of their revenge ; but these had at last the good luck to get rid at one and the same time of their nobility, clergy, and German rulers.

In France, the industry and labour of twenty-five millions of diligent men, being no more able to keep up the oriental luxury of their king and privileged orders, their necessitous minister was obliged to assemble the delegates of the nation, in order to devise some means of paying the arrears, and continuing the farce. The members presenting themselves at this national meeting, with the enlightened politics of Rousseau, Voltaire, Condilliac, Raynal, Mably, D'Argenton, La Vicontree, Brissot, Bailly, and others, in their heads, while M. Neckar drew back the curtain of government, and laid before their eyes the naked hydra of despotism and profligacy, craving for sudden relief. They, as well as all France, were struck with such horror at the hideous spectacle, that they withdrew their succour, and let the monster expire.

Vis confilii expers mole ruit sua. HOR. lib. iii. Od. 4.

Force, void of conduct, falls beneath its own weight.

. Although this monstrous government thus expired, a great deal of its vermine still remained alive. They lay hid, like serpents in the grass, to bite when opportunity should present, and hinder the progress of human understanding. The greater part of the cabinets of Europe took part with these

these vipers; for in Machiavel's politics they clearly read, that the contest was between the elective government of the people, and the hereditary government of monarchs.

A SKETCH ON THE
LITERATURE OF NEW PHILOSOPHY.

THE various modes of thinking give rise to the various opinions of men, and occasion the frequent broils and contests so usual among them. Philosophy is laid down as the mother of all sciences, in order to furnish the true modes of reasoning, and the rules of conducting ourselves in the manner best suited to our nature; but the very wide, irregular, and ambiguous course which this science had taken till of late, prevented us from acquiring a concise knowledge of its rules, and frightened us even at hearing it mentioned, in dread that the elements of pure reason might offend our God.

These, as well as ecclesiastical insinuations, engaged men to think and act for themselves in their own solitary mode, and in the way they thought most suitable to their private interest, without

without having either desire, opportunity, or leisure, to study the philosophy of the Greeks themselves, or patience to attend to the obscure interpreters of Aristotle, until the clearer explanations of Helvetius, Locke, Wolf, Leibnitz, and others, appeared.

Yet none even of these brought this science to a simple or natural consistency, or gave us a proper definition of it. Every science forms a conception of things known, by the rules of our reason. A full explanation of a science must determine, 1st. Its object. 2d. A knowledge of this object. 3d. The use of the science.

The definitions given of the science of Philosophy, till the introduction of the new Kantean principles, strike us with ideas of strange impossibility, which we cannot find within the limits of our mental faculties or natural representations. Such like definitions are :

1. Philosophy is the science of human and divine affairs. (*Cognitio rerum humanarum et divinarum*).

2. Philosophy is the science of the nature of all things.

3. Philosophy is the science of the soul of the world, and of God, &c. &c.

The Kantean plan and definition lead us direct to the fountain of knowledge ; shew us its contents, its limits, the purport of the science, &c.

Philosophy

Philosophy should have no other occupation or purport than to lay before our eyes the character of mankind, and make man acquainted with his own destiny, by the means of absolute and necessary truths and facts which lie within the limits of his own mind, and through the study of which man could acquire a satisfactory knowledge of himself.

Professor Kant says, " All the interesting parts of my understanding fall into these three principles :—

" 1. What can I know?

" 2. What should I do?

" 3. What could I hope?"

Truth, virtue and happiness are the natural and necessary aims of mankind, and the direct objects of all philosophical enquiry. Dr. Kant, professor of philosophy at the University of Königsberg, in Prussia, an austere man, accustomed to deep thinking and accurate combinations, was the first to give us a concise and connected plan of true philosophy in his *Criticism of pure Reason*; in which he lays down his method of transcendental instruction, and his *Architecture of pure Reason*.

This plan, digested by Dr. Kant, has formed the basis of a great many excellent philosophical writings, that have been published in Germany within these last six years.

Mr. Reinhold, professor of philosophy at Jena, till of late, but now removed in the same character to the Danish University of Keel, was the next to Kant for enlarging on the new plan of a philosophical system, and propagating it in Germany. All his writings are treasures of erudition and fountains of pure reason.

Professor Jakob, of Halle.

Professors Born and Heidenreich, of Leipsic.

Professors Smids, of Jena ; Kiseweter, Shults, &c. are all men of great philosophical knowledge and deep reflection: 'tis a great pity, indeed, that our country has lost its taste for philosophy, or gives no encouragement to translate the works of these men, and introduce the Kantean system.

This new system defines philosophy as---

1. The science of the estimations contained within our representative faculties.
2. The science of wisdom arising from conceptions.
3. Philosophy is an innate conception of judicious inferences, drawn from the world, and the most important concerns of man.
4. Philosophy is the introduction to real wisdom.
5. Philosophy is the science of such things as the elements of pure reason can comprehend.

This science is divided in two parts: the one, pure

pure elementary philosophy; the other, pure empirical or experimental philosophy.

As the mental faculties that are occupied with all philosophical pursuits contain the powers of *representing*, of *desiring*, and of *feeling*; so does pure philosophy form, 1. The pure theory of our powers of representations. 2. Of the powers of our desires. 3. Of the powers of our feelings. After the same manner empirical or experimental philosophy, forms its theory on the three same powers.

The principles of philosophy can enter upon no other subject than the clear and complete development of the original customs and laws to which nature bound down the powers of representing, desiring, and feeling, within the mind of man, and shew us from those primary customs and laws, the general necessity of a certain rule to direct these mental powers.

When philosophy, in these occupations, places the grounds of its proofs in primary reason or in things known before, and not from experience, it is then called, in the Kantian terms, PURE ELEMENTARY PHILOSOPHY; but when otherwise, from experience, it is called EMPIRICAL OR EXPERIMENTAL PHILOSOPHY.

Dr. Kant himself explains the difference between pure and empirical reason in these words: "It is not at all to be doubted that our knowledge arises from experience. In what other manner,

manner, else, should our mental faculty of knowing things be awakened to its duty? Is this not performed by objects that strike our senses, and effectuate representations, partly of themselves, partly by exciting the industry of our understanding, in order to compare, link, or sever them; and to work up, in this manner, the raw stuff of sensual impressions to the knowledge of objects? The knowing of this object is called experience. If we measure our actions with time, no kind of knowledge can arise in us prior to experience, because all things begin with it; but even allowing all our knowledge to begin with experience, that is no reason that all of it should derive from the same source; because it can be very possible, that the knowledge acquired by experience forms a composition of what is conveyed to the mind by impression, together with what the capacity of our own knowledge, when excited by sensible impressions, can produce of itself.

This original production of the mind cannot be well distinguished from the abovementioned derivation of knowledge, until long practice fixes our attention, and makes us expert in observing the difference between them.

It is a question, at least as yet, subject to one of the most abstruse researches, and cannot be so easily resolved at first appearance, whether there be any such knowledge as could be totally independent of experience, and of all the impressions

pressions of our senses. Knowledge of this kind is called primary knowledge *a priori*, and is to be distinguished from empirical, or secondary knowledge, which arises *a posteriori*, i. e. from experience.

This, in a word, tends to shew us, that the mind of man is susceptible of advancing to a higher degree of perfection, and to a stricter enquiry, by working the raw stuff of conception within its own limits, rather than going over to objects known from custom or empirical experience.

In order to form a proper notion of the purity and excellence of this plan, some one should undertake the translation of Dr. Kant's *Criticism of Pure Reason*, and Shultz's *Erleichterung der Kantische Kritik*—Shult's Explanation of Kant's Criticism; then we should have Carl. L. Reinhold's *Conceptions of Philosophy*, published at the University of Jena, in 1790, in the first volume of his *BEYTRÄGE*, for rectifying the misunderstandings which existed till now among philosophers.

In this work Mr. Reinhold gives us a series of ingenious dissertations, in which he not only explains the Kantian system, but also clears up all the objections made against the possibility, influence, and use of its doctrine.

Besides the *Criticism of Pure Reason*, *Kritik der Reinen Vernunft*, third edition, published at Riga, in 1790, Professor Kant has published,

Kritik

Kritik der Praktischen Vernunft. Riga, 1788. *The Criticism of Practical Reason.*

Beobachtungen über das Gefühl des Schönen und Erhabenen. Riga, 1771. 8vo. *Observations on the Sensations of the Beautiful and Sublime.*

Kritik der Urtheilskraft. Berlin, 1792. 8vo. *The Criticism of the Judging Faculties.*

Grundlegung zur Metaphysick der Sitten. Riga, 1785. *Basis for the Metaphysics of Manners.*

Naturgeschichte des Himmels. *Natural History of the Heavens.*

Einzig möglicher beweisgrund für das Daseyn Gottes. Königsberg, 1764. *The only Means possible for proving the Existence of God.*

Several men of letters, who presume to know different languages, want to persuade us, that the English language is not susceptible of expressing the principles of Professor Kant's philosophy, or of giving a perfect and expressive translation of his works. Although I may perhaps be versed in as many languages as most men in these kingdoms, still my reasoning faculties could only lead me to the very contrary opinion. Neither the Latin, French, Italian, or Dutch languages, can supply such a number of well adapted words for translating a German phrase as the English, which is in reality but a degenerated branch of the German language; the same as the Dutch or Holland language is. Besides, Professor Kant expresses his ideas in the old Saxon terms,
and

and in the purest and most energetic words the German language can afford ; words from which the principal part of the English language is derived.

These are advantages the English language can boast of, and to which none of the above-mentioned languages, except the Dutch, can make the least claim. If Professor Kant's works can not bear translation, why has my honorable friend Professor Born, of the University of Leipsic, and the first Kantian Philosopher in Germany, undertaken the translation of Kant's works into Latin ? or why has a most learned Clergyman of the University of Wurtzburg, lately published a very expressive and eloquent Dissertation in Latin, on the Kantian principles and terminology ? It appears indeed that the young gentry of our Islands prefer the indulgence of the body to that of the mind, and rather drown their reason in a slothful sleep till twelve at noon, than exercise it in the elementary regions of Kantian philosophy. The best proof of this is the inattention paid to the lectures of Mr. Nitsch, who had the apostolical humanity of coming over from his native country, in order to disseminate this new light of elementary reason in this kingdom, and to shew us a clear and secure way to the source of human perfection. Although this gentleman is not personally known to me, I am informed that he is fully adequate to the

the task, and does great honour to the philosophical genius of the University of Königsberg. But, alas! I fear it will be as difficult for him to sow the seeds of his philosophical doctrine in London, as it was for the Apostles of Christ to sow the seeds of their religious doctrine in Jerusalem.

As logic forms the rules which direct our reasoning faculties in the genuine path of truth and justice, and as logical books of every kind help to cultivate our understanding and strengthen our reasoning faculties, I here cite some great logical authors, down through all ages.

Aristotle is justly deemed the parent of logic, and the first proper surveyor of our mental faculties. The best edition of his works was lately printed at the University of Göttingen, under the direction and care of the very learned Professor Buhle. This edition is a review of the Paris edition, published in 1654, in folio, in four volumes, in Greek and Latin; with the notes and amendments of Gulielmus de Wallius, or William Wall, an Irish priest, who committed the folly of Frenchifying his name. This Parisian edition deserves the greatest attention and praise. I know not whether the two last volumes of the Göttingen edition are published as yet.



THE
BEST WRITERS
IN THE LATIN LANGUAGE.

1. *PETRUS Gassendi*. De Origine et Varietate Logicæ, lib. 1.

2. *Ger. Josephus Vossii*. De Natura et Constitutione Logicæ et Rhetoricæ, libri duo. Hague, 1684.

3. *Josephus Georg. Walch, Hibernus*. Historia Logicæ, in Parergis ejus Academicis, ex Historiarum et Antiquitatis Monumentis collectis. Lipsiæ, 1781. 8vo.

4. *Ludovicus Vives*. De Causis Corruptarum Artium. Published at Basle in 1555.

5. *Jacobus Thomassius*. De Doctoribus Scholasticis. Lipsiæ, 1676.

6. *Anton. le Grand*. Institutio Philosophiæ, secundum principia *Renati Des Cartes*, nova Methodo adornata et explicata ad usum Juventutis Academicæ. Londini, 1672. 4to.

7. *Medicina Mentis, sive Artis Inveniendi Præcepta Generalia*, Auctore *Tschirnhausen*. Editio nova aucta. Lipsiæ, 1695.

8. *Andr. Rodigeri*. De Sensû Veri et Falsi, lib. 4. Editio altera aucta. Lipsiæ, 1622.

9. *Philosophia Rationalis, sive Logica, Methodo Scientifica pertractata, et ad Usum Scientiarum, atque Vitæ aptata*. Auctore *Christoph. Wolfio*. Francofurt. et Lipsiæ, 1728.

10. *Joh. Claubergii*. Logica Vetust et Nova in operibus ejus. Amstelodam, 1691.

11. *Jani de Soria*. Rationalis Philosophiæ Institutiones. Amstelodam, 1741.

12. *Alex. Gottl. Baumgarten*. Acroasis Logica acuta et in Systema redacta a *Jo. Got. Toelnero*, Halæ Magdeburg, 1765. 8vo.

13. *J. B. Reuschii*. Systema Logicum Antiquorum atque Recentiorum, item propria Precepta exhibens. Editio Quarta. Jena, 1760.

14. *Hollmann*. Institutiones Philosophiæ, Logicam et Metaphysicam Complectens. Vitenbergii ultima Editio 1746.

15. Professor *Ulrich*. Institutiones Logicæ et Metaphysicæ, Scholæ suæ Usû. Jena, 1785.

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2. *Hartley's* Theory of the Human Mind, on the Principle of the Association of Ideas; with Essays relating to the Subject of it, by *Joseph Priestly*. London, 1775. 8vo.

3. Philosophical Essays concerning Human Understanding, by the Author of the Essays Moral and Political (*David Hume*). London, 1748. 12mo.

4. Inquiry into the Human Mind, on the Principle of Common Sense, by *Thomas Reid*. 2d Edition. Edinburgh, 1765. 8vo.

5. *Thomas Reid*. Essays on the Intellectual Powers of Man. London, 1785.

6. Logic, or the Right Use of Reason in the Enquiry of Truth

Truth, &c. by *Isaac Watts*. Sixth Edition. London, 1736. 8vo.

7. *Isaac Watts*. Supplement to his Treatise of Logic; containing a variety of Remarks and Rules for the Attainment and Communication of useful Knowledge in Religion and in Common Life. London, 1741.

8. Outlines of an historical View of the Progress of the Human Mind, a posthumous Work of the late Citizen Condorcet, Member of the National Convention of France. This very interesting Work is translated from the French. and published by Mr. Johnson, in St. Paul's Church Yard, London, in August; 1795.

FRENCH AUTHORS.

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A great many excellent books on logic and elementary philosophy have been lately published in Germany and France; but the cruel interruption of a free circulation and of the speedy communication of literature, prevents me
from

from giving an exact account of these interesting productions; but I will not fail to communicate an account of these and of all other classical works of philosophy, in the transactions of the Kantian Society of Moral, Practical, and Speculative Philosophy, which will soon commence its classical and elementary Debates in this metropolis.



FINIS.

